

A BREEFE COLLECTION  
CONCERNING THE LOVE  
of God towarde Mankinde, & how  
for diuers causes we are iustlie  
bounde to loue & serue him.

WITH PREPARATION TO  
*Prayer, and certaine necessarie prayers and  
thankesgiving to God for his bene-  
fites, daylie to be vsed.*

Also a deuote Meditation to procure  
Contrition, and excite Deuotion  
With other vertuous prayers.

ECCLESIAST. 18.

*Before Prayer prepare thy Soule: & be not as  
a man that tempteth God*



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holie Lambe. 1603.

BIBLIOTHECA

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**B**Eing desirerous (good Reader) to  
have published some short Collecti-  
on of most necessairie praiers, but hin-  
dred by diuers vrgēt occatiōs: I thought  
good, in respect of my duty to God, and  
necessity of the time presēt, rather wvith  
the poore vvidowve, to offer vnto him  
this simple Mite, for the increase of his  
honour in helping of the godly, then al-  
together to geue ouer my purpose. And  
vvhervas true vertue, cōsisteth principal-  
lye in the loue of God: vvithout vvhich  
our praiers are of no force. I haue here  
prepared a litle Treatise concerning that  
matter, and in vvhhat respect vvee are  
bounde to serue him: In vvhich, as in a  
glasse vve may clerelie behold our ingra-  
titude,

itude, tovvardes so louing a Lord. And  
because manie rather of custome then  
true deuotion, so rashlie goe about that  
holie woorke of prayer: I haue set doñe  
a preparation therunto, vvith necessarie  
prayers, Meditations, and thankeſge-  
ning, to be vsed daylie. Farevvell.







A BREFE COLLECTION CON-  
cerning the Loue of God to wards Mankin-  
de, & howe wee are for diuers causes  
bound to serue & loue him.

THE great and incomprehensible  
charitye of our Lorde towards  
Mankinde, maye be cōsidred fower sun-  
drye wayes.

First in the dignitie of our Creation.  
Secondly in taking our corruptible natu-  
re. Thirdly in susteining for vs his B.  
passion. And fourthly in his great bene-  
fits and bountiful giftes, both spiritual  
& corporal, which may iustly kindle &  
inflame the hartes of al true Christians,  
to render to him again that which he re-  
quireth of vs, which is nothing else but  
a loueing harte, a iuste & vpright life.

A , In

In the dignitie of our Creation, hath he shewed, that he loued vs more then any other creature in the world: & that in two things. First in creating & making vs according to his owne Image & likenes: secondly in constituting vs Lords and Gouverners ouer al his other creatures.

In taking of our nature, he hath also shewed that he loued Mankind better then Angels, & that in three respectes. First in honour, because he assumed our nature, & not the nature of Angels: Secondly in loue, in that he repayred Mankinde with his precious blood, & not them. And thirdly in vision, because in heauen we shall possesse more ioye in Contemplation of Christes Humanitie then the Angels, in that we shal see our nature, vnited to the deuine Nature.

But in suffering his B. Passion, he hath shewed [as we may say] that he loued vs better then him selfe, geuing for our  
Salua-

Saluation freely his whole Body & life.  
And here marke, that in this B. Passion  
of our Sauour, we may learne five no-  
table things.

First it teacheth vs to geue him hartie  
thanks for the glorious fruite which  
we haue receiued by the same, which  
gratfulnes is a thing so acceptable vnto-  
him, as S. Aug. saith, that nothing may be  
more. This B. Lambe of God which  
was conceiued & borne without sinne,  
wold thus suffer for vs, that by his pain-  
ful Passion, he might pul vs backe from  
the filthy pleasure of sinne. He suffred in  
all his members, that with our mēbers,  
we might willingly serue him. Hee offe-  
red for vs his precious blood the price of  
our Redemption, that we might offer  
our bodies with al the force of the same  
to doe him seruice.

Secondly it teacheth vs to loue him,  
because aboue all things, he loued vs.

Thirdly it teacheth vs how much we  
A 4 ought

ought to detest & hate sinne, for which he sustained such a painful & dolorous Passion, yea he abhorreth it so much, that notwithstanding his great desire of our Saluation: he condemneth the sinner for one deadly offence to perpetuall payne & tormente.

Fourthly it reacheth vs Fortitude, to withstand strongly any aduersity, paine or tribulation, for the honour & loue of him, that loued vs so much: & also for our owne Saluation, because tribulation in this world patiently sustained is the ready way to heauen. This blessed Passion being called to remembrance there is nothing so harde, as S. Isidore saith, which is not with an equal minde tolerated. Let vs therefore as true Souldiers, diligently studie to suffer with him: & the no doubt we shall, as S. Paule saith, be partakers of his consolation & Ioyes.

Fifthly it teacheth vs Humilitie, for if Christ, which was the Sonne of God, abased

abased & humbled him selfe so much as  
to descend from his glorious Kingdome,  
into this vale of misery, to take vppon  
him oure base Nature, & suffer such an  
ignominious death with what face can  
man lifte vp him selfe in pride, & con-  
temne so louing a Redeemer? This Hu-  
mility is the ground & foundation of all  
Vertue, & without that no vertue can  
be acceptable in the sight of God which  
caused our Sauior to carefully in his ho-  
lye Gospell, to admonish vs of the same,  
saying. Learne of me, for I am meke &  
humble in hart. And S. Ambrose saith,  
that how much more abiect a man is  
in this life: so much the more he shalbe  
exalted in the world to come. Woulde  
thou haue al vices, saith one, destroyed  
within thee? Learne then to be truely  
humble. To which agreeth S. Agust.  
saying. Humilitie is the Quene of ver-  
tues, the death of vyces, the looking  
glasse of virgins, & the harbour of the

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holy

holy Trinitie. It is only humilitie, saith S. Bernard, that exalreth: & she alone leadeeth to life, because saith he, this is the way, & ther is none other. And therfore S. Gregory saith well, that whatsoeuer a man doth is lost, if it be not kepte by humility. God graunt vs to imbrace this Vertue, & to imitate that swete Lambe, which as S. Bernard saith, was borne poore, liued poore, & dyed poore.

Now touching his bountiful Giftes, it driueth me into a mase, to remember them. First how he hath made vs, as is before said, to his owne B. Image and likenes, geueing vs the noble giftes of Memorye, Reason, & Will: & hath made the Soule of man so noble, that nothing is able to fill or satisfie it, but him selfe alone. It may well be occupied, as S. Bernard saith, vwith all other thinges: but filled or satisfied, can it not bee.

He doth inrich vs also vwith his grace & doth visite comforte & strength vs,  
vwith

vwith his good inspirations, & motions  
to Vertue: And in the end, hath prepa-  
red such Ioyes for vs, as passeth all vn-  
derstanding, either of man or Angels.

And for the giftes corporall, they be  
also such & so many, as are maruelus to  
cōsider. He hath created for our behoofe  
the Elements, vwith the Sunne to geue  
vs light by day, & the Moone to illumi-  
nate the night. The Fyre to keepe vs frō  
coulede: & the Ayre to mitigate his hea-  
te, and preferue our health. The Water  
to vvashe away our filthines. The Earth  
vwith his variable Fruites to susteine vs,  
& vwith his beautiful Flowers, to recre-  
ate vs: Besids the great diuersity of Bea-  
stes, Foules, and Fishes, for our nourish-  
ment & delight.

He hath geuen vnto vs our Wittes, &  
right Limmes, vwith Beauty, Strēgth &  
comlye shape. He hath kepte & deliue-  
red vs from many daungers, both of fire  
& vvater, thunder & tempest, slanders,  
shames,

shames, & many other euils, vvith the vvhich, for our sinns, he might iustlye haue punished vs: & vvhe vve offended in deadly sinne, haue cast vs headlong into hell: & yet of his tender loue hath forborne & spared vs.

O vvhat shall vve render againe vnto God for all his Benefits? how infinitely are vve bounde to loue & serue him, not only in respect of his goodnes in him selfe (vvhich is the cheefest cause indede) & of his tender loue towards vs: But also in respecte of the greate delight he taketh in our seruice, yea muche more the he doth in the seruice of his Angels, & the reason is this because man doth not only serue God of loue as the Angels doe: but also vvith laboure & paine, vvhich they doe not: For he laboreth more in seruing him one day, then they haue donne since the beginning of the vvorld: & therefore doth God singularly delighte in our prayers, & other good



vvorkes, & shal geue vs, if vve continew  
to the ende, a double Crowne of glorye,  
that is both in Bodye & Soule.

And here vnderstand, that for diuers  
causes we are iustly bound to serue him.

First for our Creatiō, because vve are  
created only to that ende: & therfore all  
our members & strengthe of bodye &  
Soule, are to be imploied & exercysed  
in his holye Seruice.

Also vve are bounde to serue him in  
respect of his louing seruice done vnto  
vs, vwho saith by his Prophet Esay, *Ser-  
uire me fecisti in peccatis tuis*, that is, thou  
hast caused me to serue in thy sinns: As  
vwhen he praied, fasted & preached,  
vwhen he vvas vwhipped & crowned  
vvith thorne, vvhē he caried his Crosse,  
& theron suffered painfull death: & be-  
sides all this, in token of his great loue,  
he serueth vs still vvith his owne blessed  
Body & blood in the holy Sacramente,  
& therfore euery vvay are vve bound  
most

most louinglye to serue him againe.

Also vve are bound to serue him, in respect of our Obligatiō & Vowe, made in Baptisme: hauing ther vowed & promised so to doe al the time of our life.

Likevvise for his great Benefites, as is before said, bestovved vpon vs.

And lastlye for that inestimable glory that he hath promised to al those that loue, and truly serue him to the ende.

But because no Seruice can be acceptable vnto him, which procedeth not from a cleane and pure harte: It shal not be here amisse to declare bresely, by vvhat meanes the same may be obtained & gotten.

First he that vvould serue God truly in cleānes of harte & Conscience muste daily behould, and looke into his workes, and diligentlye consider his whole state and conuersation, & see if there be any thing in the same reprehensible, or contrary to the vvill of God: because  
the

the knowvledge of our selfe, is the beginning of our health & Saluation.

Secondly vvhat-soeuer he findeth in him-selfe, in vvwhich he hath offended God: he must hartely repent, & humbly aske mercy for the same, firmly purposing therof to make a cleare and perfecte confession, so soone as he maye.

Thirdly he must vvith careful study, and deuoute prayer, continually desire of God, to kepe & defend him frō sinne: for as the holy Prophete saith, Except God kepe the city, he vvatcheth in vain that keepeth it. Therefore euery man ought to serue God in greate humilitie, & with cōtinual watche & warde ouer him selfe. The difficulty of Perseuerance in vvell doing appeareth in the fall of Lucifer from heauē, of Adam frō Paradise, and Iudas frō the nomber of the xij Apostles: vvhat cause haue vve therfore to pray, as our Sauoure counseleth vs continually, hauing experience of our  
Ovvne

owne vveaknes & debility in resisting temptations: In somuch that somtimes through one only vvorde, vve are prouoked to anger and impacience.

Therfore it behoueth vs euer to stand in feare for offending God, and to that ende saith the Scripture. Blessed is the man that is euer fearfull. And S. Bernard saith, that feare and Religion are knit together: & that the one can not remaine vvithout the other. God geue vs grace, that vve may dailye studie to obtaine this most noble vertue, that the blessinge vvwhich Christe speaketh of in the Gospel, may light on vs: vvhere he saith Blessed be the cleane in hart, for they shal see God, To vvhom be all honoure for Euer- more. Amen.

*A Thanksgiving to the B. Trinitie  
to be Daylie vsed.*

**A**L Honoure, thanks, and praise,  
be to thee o blessed Father of hea-  
ue which hast created & made me. Glo-  
ry be

ry be to thee, o B. Sonne of God vvhich  
with thy precious bloode hast redeemed  
me. Glory be to thee, o holy Ghoste,  
vvhich hast Sanctified me. Glory be to  
thee, o holy, B. and Indeuided Trinitie,  
whose vvorkes are meruailous, & passe  
all vnderstanding. I laude & praise thee  
vvith hart and mouth, and geue louing  
thanks vnto thee, for all thy B. Benefits  
Spiritual and Corporal, and singe vnto  
thee, the Hime of glory, Sanctus. San-  
ctus. Sanctus. Thou only art God, and  
besids thee there is none at all, vvhich  
vvorkest greate, meruailous and Inscru-  
table things, wherof ar no end. To thee  
belongeth al Laude and Iubilie. To thee  
all Angells the Heauens, & vniuersall  
Powers, doe sing Praises. To thee o glo-  
rious Trinitie be geuen all honor of eue-  
ry creature both in Heauen and Earthe  
nowv and for euer more. Amen.

*soli Deo honor & gloria.*

*Amen*

*An-Inuocation to be vsed before Praier, for the attaining of Gods grace, the assistãce & directiõ of the holye Ghost. And also to obtaine therby, Humillity, Charity, Puritie of Intẽtion, Cleannes & Peace of harte : for protection, & defence, against the assaultes, temptations, & fyre darter of the Deuil: & al inuisible, & visible enemies.*

*What is to be cõsidered before Prayer, & the manner to behaue your selfe therein, morning & eueninge, before the office of our Ladye, or other vsuall Fraiers: With certaine Benedictiõs, which you may vse all or parte, at your Discretion.*

*What is to be Premeditated before praier.*

**V**Hen you intẽd to offer the Sacrifice of Prayer, & Praises, to almighty God, & prepare you to praier.

Recalle your Senses, & gather together your vvittes, & vvith an humble, attentiuẽ, & deuoute mind, lifte vp your harte to God: Reuerently standing vp-right, vvith your handes ioyned before your breste, & lifted vpp.

Pause then a litle vvhile, & aduised  
lye

lye consider vvith your selfe vvherefore you come , vvheraboute you goe , and vvhat busines , you novv take in hande.

Also , before vvhom you are present , the Petitions you vvill aske , and the Offerring you meane to make.

Remember you are novv , before a moste mighty & Devine Maiesty : The Creator , and Redeemer , of your selfe & all Mankinde , vvhome Infinite Numbers of Angels , & all the Cælestiall multitude doe continually adore & vvorshipe , vvith feare & tremblinge.

And your selfe , a most wretched & vnworthey Creature , fraile vnstable , falling from him : dulle , & vn-apte to call vpon him. And yer , his mercy is so muche , & his goodnes so great , that he is euer , ready to heare , & graciously to graunte , your lawfull requestes , and to receiue you when you come vnto him : & also to forgeue you al your offences , when you are hartely sorye , & aske mercy for

cye for them.

Likewise, he is one that hath, and doth, most bountefully bestow vpon you, al thinges necessary for body and soule: & hath and doth, defend & kepe, feede & nourish, you, & al creatures.

And that before his diuine Presence, you nowe presume to enter, and to present you selfe: To Intreate, bescech, & Require mercye, and forgeuenes of sinnes, for your selfe & al others: & to offer the Sacrifice of Prayse, & Thankesgeuinge.

Therefore, with al humility, & reuerence, prostrate your selfe at the feete of his mercye: & Indeuore vvith deuotion, to accomplish that you come for.

But before you begin your praiers, that you maye the rather, offer them vvith cleannes of harte, & geue thanks to God, not only for his Benefits, but chesely for his goodnes in him selfe; Make it fully knowven to your harte (as  
true



true it is vncertaine vvwhether you shal  
liue to the ende of your Prayers or not:  
Indeuor therefore thay māye be such, as  
if it ihold so happen before you had en-  
ded them, that so through the mercy of  
God, they may be acceptable vnto him,  
for the ful forgeuenes of your former  
offences & the receiuing you to his fa-  
uoure.

And that you may the more perfectly,  
beginne, continevv, and ende, al your  
prayers, and other good actions In the  
Name, & to the honoure, & glorye of  
God, the moste holy & blessed Trinity:  
& haue in minde his greate goodnes to-  
vvardes you, & Benefits bestovved vpon  
you, & geue thanks for them, and also,  
that the Passion of our Lord, may take  
the more effecte, the benefit of it be Im-  
parted, the fruite ther of Inioyed: and in  
al spiritual Practises remembred: You  
may, yf it please you, begin your Pray-  
ers, in manner as folovveth Meekly sal-  
ling

ling on your knees, your hart & ioyned hands, being Eleuated to God.

*What is first to be vsed, at the beginning of Prayer.*

**I**N the Name of the Father. and of the Sonne. and of the Holy Ghost. Amē.

In the Name, and Honoure of our Lord I E S V S Christ, Emanuel, Crucified, for our Redemption, and Saluation.

In the Honoure of God, the moste holy, Blessed, Glorious, and Indeuided, Trinitye: and Eternal Maiestie.

In the Honoure of our Lorde Iesus Christes Humanity: and In memory of his greate Charitye, towards me, and all Mankinde.

In the vvorshippe of oure Blessed Ladye, the holye Virgin S. Marye: and In minde of her Humilitye.

In the Name, and Honoure, of God the moste holye Trinitye In Vnitie, & Vnitie In Trinitye, To whom be al glory.

And

And In the Honoure, and Memory, of our Lorde Iesus Christes humble Incarnation, his Chaste Natiuitie, his life & Conuersation, Charitable Death, & Bitter Passion: His glorious Resurrection, & Ascension: & the Comming of the Holy Ghoste.

In the Honoure, and Memorye of all the Laboures, & Vertues, of our Lorde Iesus Christe, & of his holy Lyfe & Conuersation.

In the Honoure, and Memorye, of the bitter Agonie, Blooddye Svete, and Painfull Prayer, that our Lorde Iesus Christe, made in the Mounthe of Oliuet: Before his taking & B. Passion.

And In Honour, & Memory of al the Partes, & Paynes, of his moſte Blessed, bitter, & Paynfull Passion.

In the Honoure, and Memorye of the ſiue Woundes, that vvere perſed in our Lord Iesus Christes Blessed Bodye and Handes, & Feete, his Side, & Harte.

And

And that I may vvith all Humillitie,  
& Reuerēce, haue in Minde, & vvorship  
aright as I ought, al the Precious drop-  
pes of Blood, that our Lord Iesus Christ  
shed for my sake & all Mankinde.

And likevvise, that I may euer haue  
in minde, & obtaine the Promised laste  
Revvard, of Saluation, Glorification, &  
Perpetual Fruition of the Deyitie: & es-  
chevve the Punishmēt, & Payne, of eter-  
nal damnation: I offer thes my praiers.

O God moſte holy o A Donay, in thy  
Name, & to thy honoure & glorye: I Be-  
gin, Continue, & end, theſe my prayers:  
& I offer this my dutie and laboure, vn-  
to thy moſte Sacred Diuinitie.

O Good Lorde Iesus Chriſte, I offer  
vnto thee my harte, & Soule, and I offer  
my ſelfe Bodye and Soule, vvith all the  
partes, povvers & vvorkes therof, & all  
my thoughts, vvordes and deeds, all my  
Intentions, and Actions, and all the La-  
bours of my hands: To doe thy vvyll in  
al, &

al, & accōplish all to thy honore & glory, now, & all the time of my life.

And I beseeche thee, O God Holye Ghoste, geue me grace, and strength, to doe thy vvill in all thinges: to obay, serue, & loue thee aright, & to offer these my Prayers, vvith cleannes of harte, purrity of Intention, vvprightnes of Action, & vvith Attention, & Deuotion, In perfect charity, vvith true humility, & in the Vnitye of thy true Church, & Faith Catholike, that they maye, ascend into thy sight, & be acceptable vnto thee, as a swete Sacrifice of Infence.

O Blessed & Indeuided Trinity, I offer vnto thy deuine Omnipotēcie, these my Prayers, durie, & laboures, for my health, helpe, & perfect vveale, & for al things necessary, for my body & soule & for the right direction of my vvhole Life, as it may be best pleasing, and moſte acceptable vnto thee.

And likewise, I offer vnto thy Omnipotent

potent Maieſty, o Holy and Glorious Trinitie, theſe my Prayers, durie & labours, for the health, & helpe of ſoule and body, of al other perſons, that thy B. vvil and pleaſure is to haue praied for Quicke & deade, vvithin the Church & vvithout, in ſpecial & general, thoſe in ſpecial, that I am moſt behoulding to and bounde to Praye for, by Inioyned penince, blood or kinred, promiſe debt, or any other benefit receiued.

And for all other in generall, that thy bleſſed vvill & pleaſure is to haue praied for: And for vvhom, and vvhat ſoeuer elſe; thy Wyſdome knoweth neceſſarye & my frailtie can not acke.

That it may pleaſe thee to graūt vnto vs, Pacience in all temptations, & tribulations, ghottly & bodelye: Protection & defence, againſt all enemies viſible, & inuiſible: Conſtancie & perſeuerance in vertue & al goodnes, helpe & releeſe, in all needes & neceſſities: Eaſe & deli-  
uerie,

uerie, out of al troubles & afflictions that  
vvee are in, or may any vwaye happen  
vnto vs. And to liue & dye, in the Vnitie  
of the true Catholike Faith & Church,  
and come to blisse.

O moſte Blessed, Glorious, & Indeu-  
ded Trinitie, I humbly here proſtrate  
my ſelfe, before the Feete of thy Deuine  
Maieſtie, and meſurleſſe mertie: Beſee-  
ching thee of mercy, & forgeuenes of  
ſinnes, for my ſelfe, and all others: and  
mittigation of thy Juſtice towards vs,  
nowe, & in the howre of our Death, &  
at our Iudgement, perticuler, & genarall.  
Grant this Lord Ieſus Amen.

*Devoute Praiers, & Bleſſings, to be vſed at  
the beginning of Praier, for obtaining Grace,  
& aſſiſtance of the Holy Ghoſte.*

**I**N the name of God. Amen.

In the uame of the Father, & of the  
Sonne & of the Holye Ghoſte. Amen.

By the ſigne of the holye Croſſe, and  
vertue of oure Lordes Paſſion: from our

enemies, visible, & inuisible, deliuer vs  
o Lorde our God.

The Grace of the Holy Ghost, lighten  
our hartes, and Senſes: and be vvith vs.  
Amen.

Come Holy Ghoſte, & fill the hartes  
or all faithfull people, & kindle in them  
the fyre, of thy deuine Loue.

**O** God be our helper, in vvhoſe Na-  
me & by vvhoſe vvorde all things  
are done: Who hath made heauen and  
earth.

O Lord, in thy Name, ſhal I liſt vp  
my handes and harte, that my Prayers  
may aſcend, & be acceptale vnto thee  
as an Euening Sacrifice.

In thy Name o Lorde, ſhal I receiue  
helthe, & helpe, & in thy Name, & by  
thy Power, ſhal I be made ſafe. And in  
thy Vertue, thou ſhall Iudge me.

The triumphant Croſſe, & victorious  
Paſſion of our Lord, and the glorious  
Name I E S V S, honored in heauen and  
earth.



earth, be our defence & safety, sheeld & protection, & he bleſſe & kepe vs nowv, & euer. Amen.

I E S V S vvho is the vvifdome of the Father, geue vs health of Body & Soule. Amen.

God Almighty, bleſſe & direct me, & be vvith me nowe, & euer, in my beginning, procceding, & ending. Amen.

**G**od be in my head, & in my being. God be in my mind, & vnderſtanding God be in my eyes, & in my Seeing. God be in my Eares, & in my hearing. God be in my mouth, & in my ſpeaking. God be in my harte, & in my thinking. God keepe me from al euil in my vvorking touching, ſmelling, & al my other ſences God be at my ending, and my departing.

Bleſſe me o God the Father, vvho hath made me, and Created me.

Bleſſe me o God the Sonne, vvho Suffered for me, and Redeemed me.

**B ;**

**Bleſſe**

Blesse me o God the Holye Ghoste,  
who in Baptisme, hath Sanctified me, &  
since, hath called, defended, & norished  
me.

O Holye Trinitie, of thy Incompre-  
hensible goodnes, lighten my harte, &  
sences, my minde, & vnderstanding, my  
soule & bodie, vvith the light of thy  
grace, & be vvith me now & euer. Amē.

*The Mannerto offer your selfe &*

*Prayers to God, first, & last.*

**O** My moste swete Lord Iesus Christ  
in the Vnitie, and Vnion, of loue,  
that thou did praise, & pray, to thy Fa-  
ther, & take great paine & labour for vs  
sinners, duringe thy life-time here on  
earth: I offer vnto thee this Prayer, and  
Prayse, this Laude, and labour, and my  
selfe bodye & soule, vvith all the partes  
powers & actions therof: To doe all to  
the honoure & glorie of thy holie name.  
the weale of the true Catholike Church  
the furtherance and increase of Vertue,  
& hel-

& helping of souls to euerlasting blisse.

O moste deare Lorde Iesus Christe.  
In the Vnitie, & Vnion, of Lowe, that  
moued thee to be Incarnate, & become  
Man: and dye for vs sinners.

I offer vnto thee this prayse, this praier,  
this vvorke & labour, & my selfe bodie  
and soule, to doe thy vvil in all thinges,  
now, and alwayes. Amen.

O Good Lord Iesus Christ, I offer vn  
to thy Father, for the Remission of my  
finnes (and all others) the paines, bitter  
Passion, and Death, that thou did suffer  
for me, and all Mankinde.

Forget good Lord, and cleerly remit,  
the sinnes, & offences, of vs & our pa-  
rents, and be not reuēged on our deme-  
rits, but spare, & forgeue vs, thy people  
penitentes, vvith thy Bloode precious,  
from sinne, & from tormentes boughte,  
& Redeemed. And euer let mercy, tem-  
per thy vvrath, against vs, & our follye.

As our hope is in thee our trust & af-

fiance, Amē to this say vve with hart & true cōsciēce. Graunt these my praier, most B. Lord Iesus. To vvhom be al praise & glory, now & euer blessed.

*Certaine necessarie praier, to be daily vsed, morning & euening: With others. And first. A thankesgeuing to God, at your vprisinge.*

**I** Geue thee thanks, laude, and praise, O most holie & blessed Trinitie, one omnipotent, and eternal Maiestie, who haste this night preserued, defended, & visited, me thy vnworthie seruant, N. and hast caused me thus, to come to the beginning of this daie, and for all thy other benefites, which of thy onlie goodnes thou haste bestowed on me.

O Father most merciful, I beseech thee of mercie and forgeuenes, how soeuer I haue this night offended thy diuine Maiestie, and graunte me grace so to spend this day, in thy holie seruice, faith feare, and loue: that vvith all humilitie, charitie, discretion, deuotion, & obedience,  
I may

I may be able to doe all my deedes and seruices due, as they may be best pleasing and most acceptable vnto thee, In all my thoughtes, vvordes, and workes. and graunt me by thy grace, alvvayes to liue according to thy holie vvill. And all the dayes and time of my life, I commend vnto thee, my soule & bodie, my faith, my life, and my death: to be preferred, protected, and directed, by thee nowe, and for euer. Amen.

*An other thenkesgeuing, to be vsed euery  
night With a Confession also  
of our sinnes.*

**O**Mnipotent Father, & most worthy of all adoration, who bearest a louing and fatherly care tovvards vs, thy vnvvorthy children: I render vnto thee most hartty thanks, for keping & preferring me this day past, and for other thy great giftes & benefits, spiritual & corporal, bestowed on me vnkind vvretch, deseruing rather to haue bene sharply  
B s                      puni-

punished for my greuous sinne and ingratitude: and also for my deliuey from diuers & sundry perils, bodely & ghostlye, into the vvhich many haue fallen.

I Confesse vnto thee, o most louing father with sorowful hart, that this day I haue offended thy diuine Maiesty, in wicked thoughtes, wordes, & workes: and especially in this maner, place and time (here let him examine his cōscience and be sorowful for his sinnes committed) o moste louing & peetiful father, I hūbly beseech thee, by the immaculate life, and painful Passion, of thy deare Sonne our Lorde Iesus Christ, of mercie and forgeuenes howsoever I haue offended this day, ether of frailtie, ignorance, or malice: against thee, my neighbor, or my selfe. Amen.

Blessed Father and God of al mercy I humblie beseech thee, to geue me the grace of true contrition, & penance that I maye vwith a sorowful hart bevvaille  
my

my sinnes committed, and with firme purpose forsake and detest them, & from hence forvard, vvalke in newnes of li-  
fe, agreable to thy vvill & my vocation.  
Create in me o Lord a clane harte, & ge-  
ue me chastitie of bodie & soule. Graunt  
that thy holy Angell maye keepe vs, and  
this house in peace, that so vve maye  
passe the night vvithout sinne, to thine  
honoure, & oure saluation. Amen.

I commend vnto thee O Lord my bo-  
die & soule, friends & enemies, sicke &  
vvhole: & all Catholikes quicke & dead  
vvith the vniuersal Church, that thy  
blessinge may be vpon vs, and remaine  
vvith vs, now & for euer-more. Amen.

The omnipotente & blessed Trinitie,  
the Father, Sonne, & holy Ghost: blesse  
& keepe vs, & graunte vnto vs a quiete  
nighte, and perfecte ende. Amen.

*A confession of Faithe, & deuout prayer  
to the holy Trinitie, daylie  
to be vsed.*

O Blessed

**O** Blessed Trinitie, Father, Sonne, and holy Ghost: three Persons & one God, I belecue with my hart, and Confesse with my mouth, al that the holy Catholike Church beleueth and houldeth of thee: and asmuch as a good Catholike and Christian man ought, to feele & beleue of thee. And I here protest before thy diuine Maiesty, that I wil (with thy gracions assistance) continue al my life, in this Faith, and dye in the same. And I acknowledge thee my God and Father, maker of al the world, and I thy poore creature, subiecte, and seruant, make to thee fealtie, & homage, both of my bodie and soule, which I houlde of thee nobly, as of my soueraigne Lord & God: with al the goods natural, spiritual, & temporal that I haue, that euer I had & that I intende to haue of thee, here in this world, or in the world to come, and with al my hart I thanke thee. And in signe of recognisance, &



ee, & knowledge thereof, I paye vnto thee this litle tribute, morning and eue-ning: That is I adore & worshipe thee, with my hart & mouth, in Faith, Hope and Charitie: with this litle Oraison or Praier, which al only appertaineth to thy B. Maiestie, Signiorie and Diuinitie: & hūbly I require thee of three things.

The first is, mercy and forgenues, of as manny euils, sinnes, & offences, as I haue done in time paste, against thy blessed wil.

The second, that it vvil please thee, to geue me grace, that I may serue thee, & accomplishe thy Commandements, & not to runne or fal into deadly sinne.

The thirde is, that at my death, and great neede, thou wilt succour me, and geue me grace that I may haue remembrance of thy Blessed Passion, and true contrition for my sinnes: & that I may liue and dye, in the Faith and Vnitie, of holyc Churche: and finally come to thy  
glory

glory eternal, With al saincts Amen.

*An other Deuote prayer, or Protestation.*

**O** Lord God Almighty, which seest  
and knowest al things, in whom  
is al profound wisdom, and Sapience:  
I wretched sinner, being now in good  
health & perfect memory ( for which,  
as I am in durie bounde, I thanke thee  
most hartelye ) doe heare this daye ( in  
disspite of al my ghostly enemies ) make  
protestation, that if ether by enticeing,  
frailtie, tēptation, or deceit, of the deuill  
or other aduersities comming by sorow  
paine sicknes, feeblenes of body or by  
other occations whatsoeuer it be, I de-  
cline or falle in perille of my Soule,  
or preiudice of my healtie, or in error  
of the holye Faithe Catholike in which  
I was regenerate in the holy Fonte of  
Baptisme: I do vtterly disclame in it, re-  
nounce it, & withe meeke acknowled-  
ging my faulte, doe in mooste humble  
manner craue pardon for it. In token  
where

whereof, I doe now sincerely professe,  
to liue & dye in the Faith of thy louing  
Spouse, our holy mother the Catholike  
Church. And in witnes of this Con-  
fession, and protestation: I offer to thee  
the Creede in which al veritie & truth  
is contained. And to thee I commend  
my Soule & Bodye, my Faith, my Lyfe,  
and Death. Amen. I Bleue in God &c.

*A Prayer or Salutation, to our Lady.*

**H**aile Mary the hand-mayde of the  
holy Trinitie most humble. Haile  
Mary chosen to be the most high daugh-  
ter of God. Haile Mary spouse of the ho-  
ly Ghost best beloued. Haile Mary the  
Mother of our Lord I e s u s Christ most  
noble. Haile Mary the sister of Angels  
most sweete. Haile Mary promise of  
Prophets most desireable. Haile Mary  
Queene & daughter of Patriarkes most  
glorious. Haile Mary mistresse of Euan-  
gelists most faithful. Haile Mary teacher  
of the Apostles most wise. Haile Mary  
the

the comforter of Martirs most valiant.  
Haile Mary holines, fountaine, & ful-  
nes of Confessors moste benigne. Haile  
Mary honour & Crowne of chastity of  
Virgins most pure. Haile Mary the cōso-  
latrice of quicke & dead most readie. Be  
thou with me in al tribulatiō & anguish  
of thy motherly pitie: & in the houre of  
my deth, receiue my soule & offer it to  
thy sweete Sonne Iesus (I beseech thee)  
with all those that haue comitted them-  
selues to my praiers. Amen.

*A Blessing to be vsed before you goe forth.*

The Imperial Maiestie of God blesse me  
The Regall Diuinitie protecte me. The  
Euerlastinge Deytie keepe me. The  
Glorious Vnitie comforte me. The In-  
cōprehensible Trinitie defend me. The  
Inestimable Goodnes direct me. The  
Power of the Father Gouverne me. The  
Wisedome of the Sonne quicken me.  
The Vertue of the Holy Ghost, Illumi-  
nate me and be vwith me. Amen.

Alpha

Alpha & Omega, God & Man: Let this  
Blessing be vnto me all health & safetie  
of body & soule, against all my enemies,  
visible & inuisible: now & for euer.

Amen.

*A most Vertuous praier for all Estates.*

**O** Moste benigne Father, O Father  
most vvorthy to be praied vnto, I  
most miserable vvretch, doe offer vnto  
thee, for al my sinns (which I confesse  
are many and vile) and for the sinns of  
the whole vvorld, the bitter Passion &  
death of thy only Sonne, our Lord and  
Sauioure Iesus Christ: I offer his la-  
bours, his fastings: his vvearines, his  
vvarchings, his prayers, his teares, his  
humilitie,, his bountifulnes, his pacien-  
ce, and his Charitie: I offer his vexati-  
ons & troubles of minde, his anguishes  
his contumelies, his paines his vvhip-  
pings, and his vvoundes: I offer al the  
drops of his most precious blood: I offer  
the merites of thy most svvete mother  
and

and Virgin S. Mary, and of al thy holy  
Saints.

O Most blessed Iesus my Redeemer I  
geue thee humble thanks for thy innum-  
erable, benefits which thou hast gran-  
ted and geuen vnto me, being most vn-  
worthy & doest daily bestow vpon me.  
For thy most sacred Incarnation. chaste  
Natiuitie, thy holy Life & conuersation  
thy most bitter Passion, & the effusion  
of thy most blessed blood: and for thy  
death which was most Ignominious.  
Make me, I beseech thee partaker of al  
thy merits and graunt that through the  
diligent imitation & folowing of thy  
vertues, I may be found a liuely branche  
in thee, who arte the true Vine.

O Holy Ghost my comforter, I com-  
mend to thee my Soule and Body the be-  
ginning and ende of my life, graunt me  
a good entrance & beginning: Geue me  
grace to doe true Penance, that I maye  
be hartely sory for my sinnes, and from  
them

them (by vertue of thy holy name) I  
maye be perfectlye purifyed before I  
deparre hence from this mortal bodye.  
I that am corrupte and blinde in my affe-  
ctions and desires. & in my owne iudg-  
ment, am easily ouercome, easily I do  
erre, and am easily seduced and illuded:  
wherfore to thee (O Lord) I whollye  
commit, and offer my selfe. Defende &  
kepe me thy vnworthy sernant from al  
euil, teach and illuminate my minde,  
gouerne me both within and without,  
strengthen my weake spirite against in-  
ordinate pusillanimitie, and superfluons  
scruples of Conscience, and humble it  
that it fal not into presumption. Geue  
me right Faith, vnmoueable Hope, sin-  
cere & perfect Charity, that I may sweet  
lie delight in thee, I may loue thee har-  
telie, and euery vwhere I may fulfill thy  
holy vvill and pleasure.

O Holy & blessed Trinitie, God om-  
nipotet, I comment vnto thee al my  
buslines

busines both spiritual and corporal. I comend vnto thee my benefactours, my neyghbours my friends, my familiars, & al for whom I ought to pray, al tho se which haue desired, or doe desire my prayers. I comend vnto thee, the whole Catholike Church, renew in it I beseeche thee, purity of life, graunt that ech one may correct him selfe: nourish & kepe amog them that are members of the same Church mutual charitie, and continually to loue thee. Such as doe erre call backe into the way of Saluation extinguish al heresies, & conuert those to the knowledge of thy Faith, which as yet doe not know thee. Comfort and lift vp al that are trubled in mind and conscience & such as are oppressed with temptations and calamities.

All Hayle o holy Virgin Marye, the white Lillie of the B Trinitie, of whom the king of Heauen Iesus Christ the brightnes of his Fathers glory, wolde be borne:



borne : and with they sweet milke be fedde and norished. O blessed mother assist my weaknes in al temptations, and necessities in al peril of sinne, and in the howre of my death, that thou helping and protecting me, I may be safe in our Lord.

O Blessed Spirits Angellical pray for me, and espicially thou holy Angel, the keper of my soule and body, haue thou faithful care ouer me. O al ye holy Sainctes of God, which haue passed ouer the troubles and vexations of his exile, and haue atained most happily to come to the porte of the celestial countrie, I most humbly cal you vnto my protections: helpe with your merites and praiers, both now & in the howre of my death. Amen.

*A Praier to be vsed at the begining of worke.*

**O** Most glorious and indeuided Trinitie the Father, Sonne, and holie Ghost, vvho art the onlie and euer lasting

sting goodnes, & vvithout vvhom nothing may be perfecte: I besech thee by thy almighty povver, confirme & strengthen my memory, by thy vvisdome, lighten mine vnderstanding, and by thy goodnes reforme and make perfect my vvill, that this vvorke vvwhich I now goe about, may begin & ende, to thine honor & glory, to the help and comfort of my neighbour, and saluation of my soule: the vvwhich vvorke, & my selfe also body & soule, I humbly offer to thee. Conuert me to thee, o heauēly Artificer drine away the olde man with al his vicious inclinations, and make me anew. Create in me o Lord a cleane harte, & an vpright intention in this & all other my vvorkes: that both in me and them, thy holy name may be glorified, and thy B. vvil fulfilled.

*An other to be vsed at the ende of worke.*

**T**O thee o God be al praise, which hast permitted me to acōplish this vvorke.

vvorke. Graunt O Lord, it may be to thee acceptable to me healthfull, and to others profitable. Not vnto vs O Lord, not vnto vs but vnto thy holy name, geue golrye. Amen.

*A Deuoute Meditation, to procure Contrition and kinde the fyre of Deuotion and seruore in Prayer: VVritten, by the Reuerent and Deuout Richard Roule Eremitte at Hampool.*

**V**Hen thou preparest thy selfe to Praier, & desirest to haue therein Deuotion: Seeke some conuenient place, free from noise and trouble that thou maiest haue ther some time of quiet vvithout disturbāce: sit or kneele, as thou thinkest moste conuenient.

Then be thou Emproure, Kinge, or Prince, Lorde, or Ladye, or any other persone of vvhath state soeuer: Consider vvell there is a God, that hath made thee of nothing, to his ovvne Image and likenes, and hath bestowved on thee my righte vvittes and Sences, my limes, &  
all

all other features of bodye, with manye greate giftes & grace spiritual & corporall: As memory, vnderstanding, & wil, also strengthe, bewtye, & comlye shape, with worldly ease & pleasures, that diuers others vvant, vvhich liue in great distresse, and much anguise of bodie & minde: All vvhich, thou maiest daily see, and behoulde before thee.

Thinke also, how frayle and sinfull thou arte, and vvithout the keeping of that good Lorde, thou sholdest fall into al kind of sinne and iniquity, through thine ovvne vvretchednes and frailtye.

And further thou maiest thinke as of thy selfe, there is nomore sinfull a creature then thou art, and if thou haue any grace of good lyfe, in liuing more vvrightly then some others: Consider it commeth of God, & not of thy selfe, & by him that grace is freely geuen thee.

Call also to mind, how longe God hath suffered thee in thy sinns, and how  
often

often he might haue punished thee with perpetual payne, vwhere-as by offending him thou deseruedst it, yet of his greate mercie and goodnes, hath he spared thee, for the amendment of thy lyfe, that thou myghtest aske mercye, and loueinglie hath he abiden thee, vntil thou vvoldst come vnto him, leaue thy sinne, and returne vnto good life: For lothe he vvete to forsake or lose, that by death he bought ful deere, vvith bitter paynes, and the price of his most precious Blood.

Also thou mayest yet further consider, that because he vvold not lose thee, he became Man, and vvvas borne of a Virgin, he liued here in pouertie, anguished, and tribulation, al his life: and after that, death he vvold suffer to saue thee by his mercye, and bye thee againe that vvvas loste by sinne and folie. In this manner, or the like, thou mayest consider of his great goodnes and benefites.

And for obtayning of more grace and

C

deuoy

deuotion in thy Prayers, and to get thee compunctiō: Behoulde here vvith the ghostlie Eye of thy Soule Christs pitious paynful Passiō.

**F**irste, Imagin in thy harte, that thou seeist thy Lord taken of his enemies vvith many reproofs & dispires, brought before a Iudge, falsly there accused of manie vvicked men, and answered right nought, but meekly sufred their wicked and reprochful wordes. They were desirous to haue him deade, but first to suffer paynes.

Behould then that good Lord chieuring & quaking, al his bodie naked bound to a piller, and aboute him standing wicked men voyde of al reason, sore scourging his moste blessed bodie vvith out anie pnye.

See now, how they sease not from theire furious strokes, though they see him stande in his owne blood, From the toppe of his head, to the sole  
of his

of his foote, hole skin they leue none: his  
fleſhe they reſe to the bone, & for weri-  
nes of them ſlues, they leue him almoſte  
for dead.

Looke then aſide, vpon his bleſſed  
Mother, ſee vvhat ſorowe ſhe maketh  
for her deere Sonne, & haue compaſſion  
of her paine, vvich lyeth there in a  
ſwoone. Turne then again to thy Lord  
and ſee hovv rudelie they vnbynde him,  
hovv haſtely they draw him forth, to  
heape vpon his tender bodye, more painye  
and tormentes.

A Garlande of ſharpe thornes they  
thruſte vvith violence on his B. head,  
til the blood ran downe into his eyes,  
noſe, mouth, & eares. They kneele then  
downe vvith ſcornes, and riſe vvith re-  
prooſes and ſpitte in his bleſſed face. Se  
thē how that B. Ladye beateth her breſt,  
and vvringeth her hands: & I trow thou  
vvilte vveepe for that doleful ſighte.

Looke yet again to thy Lord, and see how spitefullie they hale him forth to an high hil, there to naile him hand and foote, to the Rood Tree. See there first how fearfully they pul of his clothes, how meekly he goeth then to the Crosse, and spreadeth his armes abroad, and how with cordes, those piticles Tormentors dravve them forth, til his B. senewes & Ioyntes al to bruste. Then vvith greate boysterous Nayles, they make faste to the Grosse his precious handes. In the same maner thou may see how greeuously they drawe his blessed legges, and nayle his feete, downe to the Tree. Se then how they proffer him to drinke bitter galle and isel, and knele again before him vvith manie despites.

Then harken to that good Lord how meekly he taketh his leaue of his gracious Mother, and of his deare Apostle, & betaketh them ether to other, as deare Mother and Sonne: & after vvith a lowd voyce



voyce he commendeth his Spirite, to his Father in Heauen, hanging downe his B. head vpon his breaste. Se also how soone after, they pearce his harte vvith a Speare, ingreat fury, and how bloode and vvater gusherh forth of his B. side.

Then maicst thou haue ful great pity behoulding that good Ladye, how for sorow she shrinketh down in her sisters armes. Take heede to the heuy chere of his Apostle S Iohn: To the teares of Magdelein, and of his other friends: & I hope among al these thou shalt haue compunction. Then is it time to speake for thine owne neede, and for al others alieue and dead that trust to thy prayers. Caste downe thy bodie to the ground, & liste vppe thy harte vvith dolifull chere: and make thy prayer in maner as foloweth.

**O** Lord God Almightye, blessed may thou be, thou madest me, thou boughtest me, thy sufferance is great in me. Thou vvouldest not condemne me

hauing often times iustly deserued it :  
But thou hast kepte and saued me, til I  
would forsake sinne, and turne wholly  
to thee. Now Lord, with sorowful harte  
I acknowledge to thy Goodnes, that I  
haue misspente without profite, al my  
vvittes, powers, and vertues, that thou  
hast geuen me, to the helpe of my soule

Al the time of my life, haue I vvaisted  
in diuers vanities, al the limes of my bo-  
die, in sinne and superfluities: The grace  
of my Christendome, in pride and other  
vvretchednes: and trulie Lord, manie o-  
ther things haue I loued, better then  
thee, and not vvithstanding my great vn-  
kindnes euer thou haste norished me, &  
tenderly kepte me. Of thy great suffrāce  
I had ful litle knowledge, & of thy great  
rightuosnes I had but litle dreed. I tooke  
no hede to thāke thee for thy great good-  
nes, but in al my life from daye to daye,  
great matter of vvyrath, haue I heaped  
vppe through mine owne vvickednes.

Ther-

Therefore sweete Lord, vvhat I shal say to thee I knowv not : But only this vvorde in vvwhich I trust. God of thy great mercie, haue mercie vpo me. I acknowledge o Lord, al that I haue, commeth onlie of thee, I knowe wel vvithout thee nothing may be, but sinne and vvretchednes, vvwhich commeth of me. Wherfore Lord vvith meke hart I beseeche thy goodnes doe not to me as I haue deserued, but after thy great mercy, & send me the grace of the holie Ghost to lighten my hart, to comfort my spirite, to establishe me in the right vvay, and to performe thy wil, that I may haue perseuerance, in that I haue begun, and neuer hereafter be seperated from thee, by my vnstablencs, ne by temptations to my enemye. I am vvorthy o Lord, to be chastised for my vvicked liuing, vvith vvhat rod it pleaseth thee : vvelcome be it. Pacience good Lord send me, gladlie to suffer thy correction, comfort me among of thy grace

& vvhhen thy vvil is, vvithdraw thy rod  
& take me to thy mercie. Ful bitter be the  
temptations & ful greuous to suffer, but  
though they be dreedful, I knowv they  
shal hereafter to my soule be meedful. O  
Lord thou knowest my hart is right feble  
much is my vnstablent & my knowledg  
ful litle: Therfore good Lord, strengthen  
me, establissh me, and teach me: and as  
thou made and bought me; so keepe and  
defend me. Bodie and Soule, I commit  
to thee, not as I vvil, but as thou wilt  
Lord so be it.

And novv good Iesu Gods Sonne, that  
knowest al things, helpe me in al vvick-  
ked thoughts that I displese thee not in  
liking or consenting. Ful oft I haue offen-  
ded thee in diuers thoughtes against thy  
vvil, & much to my liking: therfore it is  
thy rightuousnes, that I be trubled with  
other thoughts at thy pleasure that be  
greuos to me. But swete Iesus vvhen thy  
vvil is put them from me, and take me to  
mercie

mercie. O Lord Iesus Christ Gods Sonne,  
keep my mind, that I dilight not in vaine  
thoughts. Iesus Christ Gods Sonne,  
vvhich stood stil before a Iudge, nothing,  
to him answering: vvith draw my ton-  
gue til I consider howv and vvhat I shal  
speake that may be to thy vvorshippe.

Iesus Christ Gods Sonne, vvwhose hands  
vvvere bound ful sore for my loue: guide &  
gouverne my hands & al my other mem-  
bers, that my vvorkes may euer beginne  
to thy vvorship, and graciously end, to  
thy moste honoure. Arise o Lorde, and  
helpe vs: And for thy holie names-sake,  
saue & deliuer vs. O Lord Iesus Christ,  
cause me to haue in thy loue a meane  
vvithout mesure, an affection vvithout  
meane, a longing vvithout order: & a  
burning desire vvithout ceassing.

O Lord I beseeche thee of mercie also  
for al thos that doe desire my prayers &  
though I be a most vvretched sinner. vn-  
vvorthy to be hard, haue regard to their

humilitie and deuotion, and vvhath they desire to thy vvorship, graunt thee for thy goodnes. Graunt them and me, & to al o-ther that I am behoulding to, or bound to pray for, grace to loue vvhath is moſte to thy liking, thee to loue aboue al thinges, nothing to desire that ſhould thee diſpleſe. Al temptations mightily to withſtand, al other vanities o Lord for thy loue to diſpiſe. Thee good Lord euer to haue in minde: and in thy ſeruice to abide to our liues ende, and if thou graunt vs anie thing to doe that ſhal be to vs meedful: graunt part o Lord to the Soules departed, abide thy mercie in the paynes of Purgatorye. Amen.

*In ſuch maner thou maiest pray in the beginning, and vvhhen thou art entred in deuotion, thou ſhalt perceas haue better feeling in praier and holy meditations, then I can ſhew. Good brother or ſiſter pray then forme vvrit by the teching of Almighty God, haue vvhich thee theſe few vvordes, for the helpe of thy Soule, Whome God  
of his*

of his endles mercie gouerne, to his good pleasure,  
and thy saluation. Amen.

*Verie Deuout and Godlye Prayers on the  
Passion of Christ. Gre. Mag.*

**O** Lord Iesus Christ, I adore & wor-  
ship thee hanging on the Crosse,  
bearing on thy head a Crown of Thorne,  
I pray thee, that thy holie Crosse and  
death, be my defence and sheeld; and I  
beseche thee deliuer me from the Angel  
smiting. Amen. *Pater noster. Aue Maria.*

O Lord Iesus Christ, I adore and wor-  
ship thee vvounded vpon the Crosse: and  
there drinking Gaul and Eisel: I require  
thee that thy vvoundes, may euer be  
comfort to my Soule, and remission of  
my sinnes. Amen. *Pater noster. Aue Maria.*

O Lord Iesus Christ, I honour thee,  
for those moste bitter paines, vvhich on  
the Crosse, thou didst suffer forme: spe-  
cially in that howre, vvhen thy most  
holye Soule departed from thy blessed  
bodie: I beseche thee haue mercie on my  
Soule

Soule, vvhhen it shal departe out of my bodye, and bring it to euerlasting blisse: and Ioye in Heauen. Amen. *Pater. Aue.*

O Lord Iesus Christ, I adore & worship thee, layde in the Sepulcher, anoynted vvith Mirre and Incense: I beseeche thee that thy deathe, may be my lyfe, and lighte Euerlasting. Amen. *Pater. Aue.*

O Lord Iesus Christ, I adore & worship thee, descending into Hel, and from thence deliuering those that vv ere Captiue: I beseeche thee, that thou suffer not me thither to descend. Amen. *P. Aue.*

O Lord Iesus Christ, I adore & worship thee, Rising from death, Ascending into Heauen, and sitting at the right hand of thy Father: I beseeche thee, that thither I may folovv thee, and that I may deserue to be presented before thee. Amen. *P. A.*

O Lord Iesus Christ, the good Shepheard, cōserue and keepe the Iuste, Iustifie the Sinner, haue pitie vpon al faithful People, & be merciful to me a greeuous Sinner.



Sinner. Amen. *Pater. Ave. Credo.*

**I** Beseche thee o Lord Iesus Christ, that thy Deathe, be my Lyfe, and strength, vvith the vvhich, I may be Armed, protected, and directed. Thy Woundes be vnto me, continual foode, vvherwith I may be refreshed and delighted. The Shedding of thy moste precious blood, be the washing away of all my sinns. Thy passion, and Resurrection: be vnto me Eternal Life and Glory. In these chinges, be all my delihgt, and desire, my refection, and reioycing, my health, and strength, my Ioye and studdies: and the whole desire, of my hart minde, and body: now and euer. Amen.

*Reasons inducing vs to be grateful vnto  
God for his Benefites.*

**H**OW much vve are bound continually to laude and praise God, cheifly for his goodnes in him selfe, and also to be thankful to him for his B. Benefites: we may learne of the holy Prophet Dauid,

uid, which in that respect said, the praise of God vvas in his mouth : For vve ought vvithout cessing as S. Bernard saith to geue thanks vnto him , vvch neuer ceasseth to bestow his benefites vpon vs.

And how dangerous it is to be ingratul, it apeareth vvcl in one of the holy Fathers saying , that there is nothing vvch so much prouoketh the indignation of God against vs , as ingratitude . Therefore seing vve vvcre created to serue God : Let vs begin to learne here in Earth, as S. Bernard couñsaileth vs, praises vve shal yeld to him in heauen.

*A Moste Godly and Denoiste prayse, and  
Thankes-geuing to God, for his blessed  
Benefites Spiritual and Corporal :  
Of al true Christians, daily  
to be vsed.*

**O** Moste holy B. glorious and Indeu-  
uided Trinitie, the Father the Son-  
ne and Holye Gtost, Three Persons and  
one Almighty God : my Lord and God  
my

my maker and redeemer, my norisher,  
my defender, my sweetnes, my mercy  
my refuge, my strength, my victorie,  
my Sauour, my Ioy, and glory Eternal.

I Laude thee, I glorifie thee, I honor  
and worship thee, O Blessed Trinitie, for  
that thou art in thy selfe: for thou art  
the highest God, from whom floweth al  
goodnes. Thou art gracious Eternity,  
thou art eternall Felicitie, thou art the  
depth of all Wisdome and Sapience:  
Thou art only God, and ther is none  
without thee.

I Laude and honor thee o B. Trinitie,  
that mightilye haste made of nothing  
Heauen and Earth, Sunne and Moone,  
and al other creaturs, and for that thou  
conseruest and gouernest al things in this  
Worlde All worship, Laude, glory, and  
thanks, be euer geuen to thee for al thy  
works, and of al thy creaturs, now and  
euer. Amen.

Also I Laude, thanke, and praise thee,  
for

for that it pleased thee to make the ix. glorious Orders of Angels, to laud & honor thee eternally, and some of them to assist vs faithfully, in this exile, and vale of misery with *honorable* & necessary counsels and helpings: and also to declare thine Ineffable goodnes. And thou madest all these things for man: But man, thou madest with thy proper hands, to thine owne glorious Image and liknes. Thou formed in him Vnderstanding, and adorned, & enabled him with free wil. I Laude and glorify thee, for that great gifte, in that thou set him in Paradise flowing with delights that he might haue high things in fruition, inferior things in gouernment, and to possesse all things to thine honour, and to worship Laude and praise thee euerlastingly.

Yet thou made not these noble creatures, Angel and man, for any necessity thou had to the, for truly all things were sufficient in thee, to thine eternal glory:

But

But of the fervor of charity, thou wast moved to create them, that such noble creatures should be partakers of thine inexpressible love and glorye.

*Thanks giving to God for our Creation and other benefites spiritual and corporal.*

**A**Nd furthermore, I Laude honour and worship thee O Lord, for that it hath pleased thee among al thy B. workes to make me a reasonable man: For gracious, Lord thou mightest, if it had pleased thee, haue made me a clod of earth, a stone, a mine of metal, or any such dead creature: Or else good Lord thou mightest haue made me an hearbe a plante, or a tree, bringing forth blossoms and fruit, which hath life vegetiue to fructify: Or yet a more worthy creature then any of these, as a beast, bird, or fische, hauing sence, feeling, and local mouing: But thou o Lord, hast made me none of al these creatures, but to my vse, health, and helpe, hast thou made them  
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al

al, to be my subiectes, and I to be their Soueraigne.

And to me, whom thou hast made a creature reasonable, thou hast geuen Power, Wisdome, Reason, Vnderstanding, and free will, and hast formed me with al my right lims and featur of body: and thou o Lord hast bestowed on me, the perfection of al the forsaide creatures, hauing geuen me being, with stons and metales: life, with Trees and hearbes: Sence, feling, & moueing, with beastes: and Vnderstanding with Angels: Hauing also indued me, with many other good giftes, spirituall, and Corporall, As the giftes of grace, giftes of nature, and the gifts of Fortune.

The giftes of Grace, as Memory, Vnderstanding, and wil, Minde, Reason, Imagination, and Capacity, which are calleed the mightes of the Soule inuward.

The gifts of Nature, as beauty, comly  
shape

shape, strength, agility, and swiftnes: My  
v. wits, & corporal limms, and members,  
as hands, feete, mouth, nose, eyes, and  
eares, vvhich be the mightes of the  
Bodye outvard.

And vvith these also the gifts of for-  
tune, as meate, drinke and cloth, vvorldly  
riches, and al other things necessary for  
Body & Soule: vvhich many a good crea-  
ture that hath serued thee better then I  
haue wante: Al honour and praise be to  
thee, for al these thy louing kindnes,  
that thou o Lord hast shewd to me,  
and I not withstanding, haue bene so  
vnkind to the in mispending these thy  
giftes, litle concideringthy abundant  
goodnes: I humbly aske mercy o Lor, for  
thes my trespasses: and loueingly I thake  
thee, for thy greate Grace, and goodnes.

*Praises to God for his gracious Visitation*

*Inspiration and Preseruation.*

**A** L honour and Prayse be to thee o  
Lord for thy manifold mercies in  
hauing

hauing so often vifited my harte, vvith thy Graces, fpiritual motions and good Inspirations: And alfo haft kepte defended, and deliuered me, this day & night, and al the daies and times of my life vnto this howre, from many perils and dangers of body and foule, As from fire and vvater, lightning, thunder, and tempefte from flanders, fhames, and rebukes of this vvorld and many other mifchiefes, into vvhich for my finnes, I might iuftly haue fallen, thou o Lord, hauinge fuffred many a vvorthier perfon then I, both in ftrength, beauty, & cunning, fodainly to be punifhed for their defaultes: But Merciful Lord, me thou haft fpared and forborne, & haft fuffred me in al my great and greuof trespaffes, vvhich I haue don againft thee, more then they, patiently abiding alway for my conuerfion and amédment, vvhen rightfully thou might haue flaine me and damned me alfo perpetuallie.

Other

Others Lord, thou hast punished by great troubles many vvaies, as by imprisonment, hunger, thirst, cold and heate, blindnes, and madnes, by bakbiting and open infamy: and me vnkinde vvretch thou caledst by friendly chastisings, as by bodily sicknes, by death of frendes, or losse of vvorldly goods: And somtime thou admonished me, calling me againe vvith ful benigne and tender loue, by exāple of others, that haue ben drowned, slaine, or dead sodainly in my company: and I spared and saued, vvwhich if I had then finished my life as they did, I had ben vnready to thee, & dyed in my sinne.

Thus then hast thou saued me, both soule and body, from many perils and dangers diuersly for the which I geue thee most hartty and louing thankes. For the multitude of al these thy mercies: forgeue me I beseeche thee o Lord my great offences, and remember not my sinnes and Iniquities, but of thy goodnes  
pardon

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pardon

pardone me, & geue me grace cōtinuallie,  
to yelde acceptable thanks vnto thee  
for al thy B. Benefites.

*Laude & Praise for our Sanctification & Voca-  
tion, to the Vnitie of the Catholike Church.*

**A** Boue al these thy mercies, hast thou  
o Lorde, of thy especial grace and  
goodnes, knit me to thee, by calling me  
to the knowledge of thy selfe, and  
making me a member of thy Church ca-  
tholike: wheras many thousand Iewes,  
Turkes, & Infidels, that haue bene borne  
since I was, haue died in their iniquities,  
and many hundred thousand also, since  
the beginning of the world vntil this  
time, more worthy and noble then I: &  
if it had plesed thee o Lord, thou mightest  
haue made me one of them, and so to  
haue liued and died as they did: But of  
thy especial mercy and tender loue, hast  
thou chosen me, among so many thou-  
sāds, to be one of thy darlings, borne now  
in the time of grace, among Christian  
people

people, and vnder the Keyes & suffrages  
of holy Church, for the which, al honour  
be to thee for euermore. Amen.

*Thanks and praise to our Sauour Iesus for the  
Benefices of Redemption, Glorification,  
and fruition.*

**O** Blessed Iesus, I Laude and honoure  
thee vvhich for my sake vvas borne  
of the B. Virgin, and suffred here, for the  
pace of xxxiiij. yeres, hunger, thirst, cold  
and heate: and after al, dispite, and  
painfull death. And by that thy death, and  
bitter Passion, thou bought vs out of the  
thraldome of the fiende, the third daye,  
hy Soule and body, being knit again  
together, by thy glorious Resurrection.  
And in thy Ascention, hast thou abled  
me, to be a Prince, or Princes, in the  
high Blisse of Heauen, not ten or xx.  
yeares, as earthly Princes lue here in this  
life, But euer to liue, vworld vvithout  
end, in al Ioye, Blisse, & endles Felicitye.

Great is the rewarde o Lord, thou  
hast

hast prepared for me if I leue my sinne, & continue in thy seruice to my liues end. That is three dovvries in my soule, and fīue in my bodye.

The three of my soule be these, perfect loue and Charity in thy Diuine Maiestie. Clere Inspection, of thy B. Godhead. And true knitting, and perpetual vnion to thee, vvithout dissolution, or departing from thee.

And the bodie, shalbe indued vvith v. special giftes, As brightnes, svviftnes, & subtilnes, able to pearse euery thing as the Sunne pearseth the Glasse: impassibilitie, neuer to suffer paine of hunger, or thirst, could, or heate, sorowv, ne sickness, trouble or heauines: and Imortallityeuer to liue in, Ioy, and al felicitie, and neuer die.

Al vvhich, vvhen I consider & perceiue and that thou o Lord might haue made me a stone, stub, or anie other deade creature, and haste not so done: But of  
thy

thy especial great mercye, hast aduanced  
me so worthilye, hauing made and abled  
me, to be an heyre, and to Inherite the  
high blisse of heauen, in the companies  
of Angels and al Sainctes, there with  
them thee to praise, thee to loue, and in  
thee to loye, world without end: I can-  
not but with sorowful harte, lament my  
great Ingratitude towards thee. O merci-  
ful Lord, for thy great mercye, forgeue  
me al my synnes I beseech thee: & accor-  
ding to the multitude of thy compassions  
take pitie vppon me: And geue me grace  
daile to goe forward, in thy holy seruice,  
Faith, Feare, and Lone: and in the same to  
continue, to my liues end.

*A Praier for mercy and forgeuenes of synnes  
and for Grace to geue God thankes  
for his Benefites.*

**H**Aue mercy on me o God and of thy  
especial Grace, graūt me that I may  
with al my wits, bodily & ghostly thanke  
thee entirly for al thy benefites, calling  
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hast prepared for me if I leue my sinne, &  
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D to my

to my helpe, our Blessed Ladie, with al  
the number of Electe, to Praye and be-  
seche thee Lord of thy great goodnes to  
graunt the same, and to haue mercie on  
me, and forgeue me my sinnes: That we  
together may thanke praise, & laud, thee,  
nowe and euerlasting. *Amen.*

O Lord, for the gifts of Fortune we  
Laude and praise thee, saying *Laudamus te:*  
And for the giftes of Nature, wee Blesse  
thee, saying *Benedicimus te:* For thy gif-  
tes of Grace, we Adore and worship thee,  
saying *Adoramus te:* And for thy mer-  
ciful keeping, guiding, and governing  
vs in this life, we glorify thee sayinge.  
*Glorificamus te:* And for thy great mercy,  
and merit, of our last reward: *Gratias agi-*  
*mus tibi propter Magnam gloriam tuam. Amen.*

*Praise to God for his long suffrance, and cal-*  
*ling, and receauing, sinners, to his Mercy.*

**O** Lord God almighty, I Laud & glori-  
fie thee, for al thy mercies, which  
thou hast alwaies shewed to sinners, paci-  
ently

ently abiding for them, mercifully Cal-  
ling them, benignely Receiuing them,  
aboundantly geuing grace to them, and  
to such familiarity admitting them, as  
though they had neuer sinned. O merci-  
ful Lord, and patient God, what shal I say  
to thee, for al these thy ben fits? What  
lauds and thankings, shal I yeld to thee?  
For if al my sinnes were auoided from  
me, yet were I not worthy for the least  
of them to geue condigne thanks vnto  
thee, but as a wretched sinner may, with  
al my harte I Laude, thee, I Thanke thee,  
I Honoure and worshippe thee: And al  
Laude and Prayse be euer geuen vnto  
thee, worlde without ende. *Amen.*

*The Conclusion.*

**O** Holy Trinite in Vnitie, & Vnitie,  
in Trinite, three in one, and one in  
Three: merciful and pitiful in al thy wor-  
kes, gracious in thy giftes, and God of al  
bounty: vouchsafe to heare benignely  
me thy wretched and sinful seruant, and

with me, al the Saintes of thy Heauen-  
lye Courte, beseeching thee of mercye  
and forgeunes for my great ingratitude  
towards thee. This Praise and thankes  
geuing o Lord, which I presume to offer  
and yelde vnto thy Diuine Maistre: Be  
it, through the merits of our Sauour Ie-  
sus Christ the prayers and, of al thy Elect,  
accepted and alowed, in the Eares of thy  
mercy and pitie. Raife me vp o Lord, and  
mercifully relecue me. Graunt pardon of  
al my sinnes paste, forgeue my gilte pre-  
sent: & defend me from al to come. Amen.

*Pater Ave. Credo. Te deum.*



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